

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“There is light today in the world. It is a greater and more radiant light than before in all history. This light is the truth of God as revealed by the Father.”—LEVI EDGAR YOUNG.

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THE ETERNAL NATURE OF TRUTH

PRESIDENT J. REUBEN CLARK, JR.

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I WISH today to refer in what I shall have to say to one of the things to which President Grant referred in his opening address, and to that which others have referred during the course of this conference. I mean the Truth. The Saviour, speaking to the Jews who believed on Him, after He had dispersed by a mere question those who accused the woman taken in adultery, said to the Jews: “Ye shall know the truth, and the truth shall make you free.”

As has been intimated already at this conference, there is creeping amongst us now, as always, and probably no more now than always, error; and error is sin. We should be on our watch against error in whatever guise it may come. It would be easy to meet and overcome error if it came branded as such. The great body of the Church, I am grateful to the Lord to say, is able to detect error and sin no matter in what clothing it may come. There are a few, however, who need your assistance, and mine, and to them should always be open the arms of forgiveness, and to them should always be available kind words, admonition, kind thoughts, and sound advice.

You remember the parable of the lost sheep, and you recall the conclusion of that as stated by the Saviour when He said that there was more rejoicing in heaven over the one sinner that was saved than the ninety-nine who had already followed along in the paths of righteousness. That by no means, in my judgment, should be taken to indicate that more is thought of the one repentant sinner than of the ninety-nine righteous. But all of us have had enough experience in life to know the joy and the gratitude that come into our hearts when a friend or relative or member of the family, who has been somewhat wayward and gone astray, once more comes back into the fold of truth. And it is in that way that the parable is to be taken.

In the few minutes which I have at my disposal I want to address my remarks primarily to those who are wandering away in the domain of error, those few sheep who seem to be getting away from the flock, so nearly beyond recall that they may become lost. It is to them I want to say a few words.

There are a few truths to which I wish to refer, but first let me say, let us not put ourselves in the attitude of challenging truth. How poor and weak are we, how ineffective are we, how limited in our knowledge are we, that we should ever presume to challenge truth. But truth, on the other hand, mighty and eternal in its nature, challenges positively, day by day and hour by hour, every one of us to live in accordance therewith.



REUBEN J. CLARK, JR.

The first truth to which I wish to refer is the truth that truth is true. There is some dissemination of doctrine amongst us that all is relative and that we have no truth in the absolute. We may not have in all its fullness the ultimate truth; I doubt that if we had it, we could understand it. But, my brethren and sisters, what we do have is this: So far as the Lord has spoken He has given us the truth. He has not taught us error.

So the first great truth to which I call your attention, the first truth that I want the youth of Zion to have burned into their hearts, is the truth that there is truth.

The second truth that I want to call to your attention is the truth that salvation, exaltation, can come only by obedience to the laws and commandments of the Lord, can come only through the atonement of the Saviour, and that He is the truth.

Jesus speaking to the Pharisees, after freeing the woman taken in adultery, said:

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.)

To Martha—she of the almost full knowledge—Christ said:

. . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11: 25-27.)

To the Apostles in the Passover Chamber, the Saviour said:

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

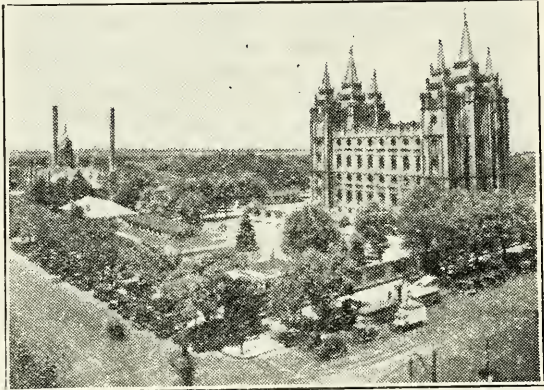
Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14: 5-6.)

Peter, defending himself before the Sanhedrin, said:

Neither is there salvation in any other: for their is none other name under heaven given among men, whereby we must be saved. (Acts 4: 12).

The Lord has spoken in equally positive terms in our own time, repeating in the early days of the Church, over and over again, those expressions which He had used while upon the earth.

Jesus is the Messiah; He is the Saviour of the world. Through His atoning blood, His suffering, His death and His resurrection, we may become perfect beings,



THE TEMPLE SQUARE

and in no other way and by no other means. That is the great truth which permeates everything which God has said to His children on this earth. Without that we would be as dead bodies and dead spirits, shut off from true salvation, from exaltation, from eternal progression, the great new truth of modern revelation. We must never forget that Jesus is the Christ, the Redeemer of the world. There is no escape from this, my brethren and sisters. Turn, twist, philosophize, mass sophistries as we will, this great truth remains.

For the third point that I want to make to you, I want to read you what the Saviour said at the feast of the Tabernacle, when He began teaching the people openly. The Jews had sought Him, and the Jews had marvelled, saying: "How knoweth this man letters, having never learned?"

Let us pause here a moment, for this is the challenge of today. How can men teach the word of God who are not learned? My brethren and sisters, some of the greatest achievements in pure thought (the nearest kin to pure religion) that have ever been made in the history of the world, have been made by men who did not know the chemical formula for water, nor the mathematical formula expressing the law which controls falling bodies. How difficult would have been the work of Christ Himself had He had to depend upon the learned. The lowly only were His reliance; the learned sought him by night or not at all.

The glory of God is intelligence. Intelligence is given to us to use, to cultivate and to develop. Knowledge is the handmaid of intelligence and priceless beyond all words, and knowledge implies within it not alone learning but experience. Mere learning without knowledge in the true sense is of no avail. The Pharisees

who made this inquiry knew the Saviour had not attended the school of Gamaliel, but the Lord did not need to master any curriculum; the full truth does not lie in any one curriculum. Learning is beyond price if it be accompanied by the spirit which should follow it. But if the Gospel is only for the learned, how few there are of us who could have any use for it.

Now I am not arguing against learning, I am only asking that the youth of Zion be relieved from the thought which is growing in their minds that a partial mastering of one curriculum is the full truth. There is spiritual learning just as there is material learning, and the one without the other is not complete; yet, speaking for myself, if I could have only one sort of learning, that which I would take would be the learning of the spirit, because in the hereafter I shall have opportunity in the eternities which are to come to get the other, and without spiritual learning here my handicaps in the hereafter would be all but overwhelming.

But the Lord has so made it today that we and our children may have both, and that is one of the great glories and blessings which we have today, that we may be learned in the sciences and the arts, and we may also be learned in the spirit. In other words, we may have true knowledge.

ANSWERING the Pharisees, the Lord said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I call to the attention of the young people of the Church that this truth of the Master is the challenge of science—the challenge of experimentation. The Lord does not ask us to take His truths without trial. He asks us to test them, just as a great scientist may announce a great discovery, and just as that discovery must be proved or disproved by related experiments by the discoverer and by others before it may be wisely accepted or rejected, so the Son of God invites us to test His truths. So I plead with my young brethren and sisters to test the principles of the Gospel. Do not throw them over until you have tried them. No chemist ever is satisfied with one experiment, even though it give an affirmative result. Certainly he is never satisfied with one experiment if it gives a negative result.

So to the youth of Zion I say, try the Lord, experiment with His principles, nor may you be content with one experiment, particularly if it does not give an affirmative result. And just as a scientific experiment must be performed under proper conditions of heat and light and pressure and absolute cleanliness, so the spiritual experiment must be performed with a pure heart, with a desire to know the truth, with a clean body and a clean mind, in order that the one experimenting may not shut himself off from the very things he desires to know.

Allow me just one more word before closing—a word of distinction and admonition. The Church must always war on error. There can be no compromise on the part of the Church with error. To the repentant sinner the Church and we individuals have all forgiveness; to the repentant sinner we open our arms in welcome; but against the sin which he commits the Church must always war.

I hope the Lord will give me knowledge, will increase my knowledge of the simple things, the simple spiritual truths.

May the Lord give me His power and His Spirit; let me understand as fully as I can with my finite mind, faith; let me understand as fully as that same mind can, repentance. May I measurably understand the Lord and the gifts of the Holy Ghost; may I understand my existence here, my existence before I came here, the existence which I am to have after I go hence. Give me, my Heavenly Father, some knowledge of these things, and I shall be content, for out of these truths I know that, with a life of righteousness, I may go back into Thy presence.

May the Lord bless us always, and ever may He teach us how to reach after those who are wandering from the flock. May He give us love and charity and forgiveness; may He fill our hearts with love and devotion to Him, I ask in the name of Jesus. Amen.—(Conference address delivered Sunday, April 8, 1934, in the Tabernacle at Salt Lake City, Utah.)

JESUS—THE SUPREME SPIRITUAL LEADER

By DR. EDGAR J. GOODSPEED

[The author, Dr. Goodspeed, is an extremely versatile and competent scholar. For his studies in the Greek language and in New Testament literature he is internationally known. Perhaps his outstanding work is the translation of the New Testament into the idiomatic English of the American people. In this brief article, written by him especially for the "Improvement Era," he presents his picture of the Christ—as a Doer, a Teacher.—THE EDITORS.]

EVERYONE who undertakes to write about Jesus inevitably ends in telling more about himself than about his subject. The so-called biographies of Jesus are chiefly significant for what they disclose of the religious and theological ideas of their writers, who generally ascribe to Jesus all that they possibly can of their own spiritual heritage. They are invariably controlled by their own emotional attitudes.

This is what makes it so difficult and so dangerous to try to write about Him. How can one hope to escape what is seen to be a universal failing? He has proved a veritable standard, a gauge, a scale by which every writer about Him involuntarily measures himself. Or, in the language of the ancient Syrian hymn, He is the Mirror of the Soul.

The earliest gospel described Jesus as pre-eminently a Doer. He was not a recluse or a solitary. He moved among people and was always doing for them—helping them, curing them, feeding them, championing them, saving them. To the modern student, this is the meaning of the miracles. They reflect the ancient impression of Jesus as a Doer. He did not lament and wring His hands over situations; He corrected them. Nothing is sadder about the death of Jesus than that it resulted from His vigorous interference with religious abuses at Jerusalem. He did not just preach against them, He acted. It was this act, not any word of His, that brought down upon Him the vengeance of the priestly class whose privileges He had invaded.

Jesus was also a Teacher. The body of teaching ascribed to Him in the gospels is very small; He could have uttered it all in two or three hours. Some even of this is doubtless later elaboration of His actual teaching. But small as the remains of His teachings are, they are of the utmost value and potency. The Sermon on the Mount, for instance, is an extraordinary treasure of religious and moral insight. The great parables which are so characteristic of Jesus, still command the admiration and the emotion of mankind. Out of His great Jewish heritage, He merrily chose the elements of deep, enduring vitality, stripping off the narrow, external, formal and legalistic, and presenting a religious ideal of the utmost simplicity and power.

What Jesus did and taught is almost overshadowed in Christian memory by what He suffered. He was a martyr. His terrible death, so bleak and disheartening a fact for the first followers, became, such was their faith in Him, one of the great religious assets of mankind. His passion crowned His life and teaching with a proof of His supreme devotion to the great cause He had undertaken—the setting up of the kingdom of God on earth.

Of all the seekers after God, Jesus stands out as the one who more than any other, really found Him. His religious significance has been stated in a hundred ways—Master, Saviour, Messiah, Son of Man, Son of God, Bread of Life, Water of Life, Way, Truth, Life, Light of the World, and many more, but the inescapable fact is that however you may prefer to describe it, he possesses a religious significance that is really universal. And when science has won its last victory over nature and learned its last lesson, we shall still need to sit at the feet of Jesus to learn how all this new knowledge is to be used—in what spirit and with what purpose. For Jesus was the leader of a great crusade, for a new age, in which purity and good will should reign in the inner life, and justice and mutual consideration should prevail among men. Christianity is not a mere philosophy of life, it is an enlistment of all the Friends of Christ, as John called them, in this great cause of righteousness and truth. In this great cause Jesus is still the supreme spiritual leader of mankind.—(*The Improvement Era*, April, 1934.)

THE LATTER-DAY SAINT PHILOSOPHY

RUTH H. BIDDULPH

ALL the world is seeking for happiness, but true happiness is peculiar in that it can never be found through a search for it in and of itself. It comes, rather, as the by-product of a life devoted to right thinking and right living. This desirable life is that one which can adjust to physical conditions of society; it is that one which can adjust to the mental activity of the world and maintain its integrity; it is that one which has a faith in the future where righteousness will prevail and progress be eternal.

This joy and contentment is what the Latter-day Saint philosophy seeks to bring into all lives. It seeks through the development of the social, the mental, the spiritual personality to con-

tribute to the abundant, joyful life and make possible the immortality and eternal progress of man.

Christ said: "I come that ye might have life, and have it more abundantly." What makes life abundant? It is association with one's fellowmen, exchanging ideas, sharing joys and sorrows, serving each other. This association develops in the character of each, love, sympathy, helpfulness, co-operation, fellowship. These are the virtues of the abundant life, and that life can be had only through social activity. One can not learn unselfishness without doing an unselfish deed. One can not learn co-operation without helping those with whom one works. One can not learn leadership except through the opportunity to lead. Hence, the abundant life can only be realized through social participation.

MORMONISM seeks to contribute to this abundant life by providing ample opportunity for activity and service. To provide this activity is the object of the auxiliary organizations. The Sunday School includes all members of the Church. The Primary is an organization for the children. The Mutual Improvement Association offers an attractive programme of cultural activities such as music, drama, dancing, public speaking. Young men and young women can meet together and enjoy profitable study and wholesome recreation. The Relief Society is an organization for all the mature women of the Church. The primary interest is in performing charity for the poor, the sick, or those in need. The value of this organization in alleviating poverty and sickness in communities is inestimable.

The Church has between fifteen hundred and two thousand young men and women missionaries in all sections of the United States, in Europe and on the islands, that are devoting from two to four years at their own expense in telling all peoples about the Latter-day Saint philosophy of life. This experience develops self-reliance, initiative, and moral strength.

In all these activities mentioned, the Church has one aim: to keep all members active by giving all the opportunity to lead and to serve. Thus, it strives to develop its people into useful members of society as leaders and as co-operative followers. It desires to develop ideals of right living so that its people and all people might enjoy the abundant life through desirable association with each other.

Very much of the mental unrest of society is caused by the conflict between scientists and religionists. These two groups of people have always fought each other. Religionists have accepted the Bible as something for which it was never intended—a scientific text book. No one would claim for the Hebrews a knowledge of the scientific world as we know it to-day; but scientific knowledge was not their message to us. Their value for us lies in the great moral and religious truths they learned through their experiences.

Science searches for new truths, religion must interpret these truths in relation to life. How inimical to progress for these two agencies, both desiring the truth, to oppose and hinder each other. The world must fight prejudice and narrow-mindedness. But few people are really searching for truth. Matthew Arnold says: "The mass of mankind has not an ardent zeal for seeing

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THURSDAY, MAY 31, 1934

EDITORIAL

BRIGHAM YOUNG—A PRODUCT OF MORMONISM

“PIONEER, Prophet, Statesman.” So declares a bronze tablet on a monument erected to the memory of Brigham Young in the broad, smiling city that sprang from a barren desert waste under the touch of his genius. “One of the world’s greatest exponents of truth and righteousness . . . he stands out as one of the great figures in modern history,” is the tribute paid to Brigham Young by an eminent British journalist.

During his lifetime, Brigham Young was regarded as great by both his friends and his bitterest enemies. Since his death his fame has become widespread. The light of his genius and inspiration grows brighter with the passing years. And yet, the passing of well over one third of his life’s span found Brigham Young still a humble craftsman, making a comfortable living with tasks of joinering, glazing and house-painting. His apparent earthly prospects were no more than those of a skilful and industrious workman, a respectable member of a rural society. From whence came the opportunities and the living power that transformed his life and made of him an empire-builder?

Brigham Young was in his 31st year—he was born June 1, 1801—when he was baptised into the Church of Jesus Christ of Latter-day Saints. He had spent nearly two years in exhaustive investigation of its claims. But once convinced of the truth of the Gospel message that had first been brought to him by a humble, unlearned missionary, he gave his all to the cause he knew to be of God. From that time forward, every thought, every act of his life was subordinated to the development and welfare of the Restored Church of Christ. He lived its principles. He lost himself in its cause—and in doing so he found the greatness for which the world today honours him.

Of the many noble men who have achieved eminence by following the teachings of the Prophet Joseph Smith, no man stands out as a better example of the Gospel’s power to mould character and develop God-given gifts than does Brigham Young. He was a lover of truth. He was unceasing in his search for it, courageous in his acceptance of it when he found it. Only in truth could he find peace. His regard for truth was the touchstone to all of his achievements.

Loyalty to the right as he saw it was his cardinal virtue. He had been a loyal follower when the keys of leadership were held by someone else. When it came his responsibility to shoulder

the burdens of leadership in the ever-unpopular cause of truth, he did not falter, or recede, or weaken, though throughout his lifetime he was faced with relentless opposition from his enemies. In his steadfastness he found victory.

He trusted in the arm of God. Never was the future bright before him, yet never did he hesitate to plunge boldly into foreboding paths when his heroic faith gave him the assurance that such were the paths to take, and that God was with him. To obey God is to win His favour, was ever his watchword, and in prayer to God he always found comfort, rest and direction.

His humility was his strength. To those who would have praised him for his accomplishments and his eminence he said: I am not great, but the Gospel is great; I am not perfect, but the Gospel is perfect; it will make all who follow it both great and perfect. All of his abilities, talents and prodigious powers, that were such timely blessings to his followers, he considered to be the Lord's not his. When he was at the pinnacle of his power, a wealthy and influential man, he humbly acknowledged to his daughter who had expressed her profound admiration for his great wisdom and knowledge, "What am I? If it hadn't been for the message of Joseph Smith, I would today be a carpenter in a country village." True humility tempered his greatness.

Brigham Young is a product of Mormonism. Its refining influence was his incentive and his inspiration in developing the marvellous gifts of leadership and wisdom that were his. His life is an eloquent testimony of the power of the Gospel to lift men to the supreme heights of their God-given possibilities. And whether his amazing achievements elicit reverence, respect, or mere wonderment from those who come to know of him, the lesson of his life holds forth the same promise to all. The observance of the simple requirements of Gospel living, the love of truth, loyalty to the right, and trust in God, tempered by humility and given purposeful direction by the all-embracing philosophy of Mormonism—this will crown every life, no matter how commonplace its daily round, with enduring greatness.—RICHARD S. BENNETT.

NEW GERMAN-AUSTRIAN MISSION HEAD APPOINTED

ANNOUNCEMENT has come from the First Presidency of the appointment of Elder Roy O. Welker, president of the Bear Lake Stake, as the new head of the German-Austrian Mission. President Welker succeeds Dr. Oliver G. Budge, who has directed the German-Austrian Mission since September of 1930.

Elder Welker is well qualified for his new responsibilities. He filled a mission to Germany from 1901 to 1904, in course of which he presided over the Berlin and Breslau conferences. Since his return he has been active in Church organization and educational work, as well as in the civic affairs of his community.

President Welker expects to reach the headquarters of the

German-Austrian Mission late in June, at which time Dr. and Sister Budge will be released to return to their home in Logan, Utah.

EMPLOYMENT POSSIBILITIES await first class coach-body builders who apply to the General Manager, Lancfield Coachworks, Lancfield Road, Paddington, London. Application may be made by mail. This information comes from Brother James F. Craske of the London district.

THE LATTER-DAY SAINT PHILOSOPHY

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things as they are ; very inadequate ideas satisfy them." We see a few half truths presented to us and immediately jump at conclusions that are probably very erroneous. But to make real progress one must search untiringly for "the best that is known and thought in the world."

This is the ideal of Latter-day Saint philosophy rightly understood. This philosophy is characterized by open-mindedness. It is tolerant. It strives to make its members not only self-minded, or community-minded, or even nation-minded, but it strives to make them world-minded. It is characterized by patience. It promotes an eternal search for truth, unbiassed and unselfish. It accepts all truth wherever it is found. A person rightly understanding this philosophy and earnestly living it develops mental joy and integrity. It makes him unafraid to face the truth. The theories and discoveries of science might change some of his former convictions, but they cannot destroy his faith nor his integrity.

The physical and mental life is not sufficient for a well-balanced personality. The spiritual life is just as ideal as the physical life, and just as important to the ultimate goal of abundant life. The spiritual life determines the progress of a people. The Hebrews considered God as a vengeful, jealous God, and thought that everything that happened on earth was a result of His direct will. Because of that concept of God they considered any attempt to alleviate sufferings here to be against His will. Conditions of society were not improved, and poverty and plagues wrecked thousands of lives. We know better now, and today attempt to make this life as desirable and progressive as possible.

The Latter-day Saint concept of God can stand without apology. That philosophy is based on the idea of the Fatherhood of God and the brotherhood of man. God is a loving Father ; not a severe task-master.

He is a spiritual Father with all the attributes of the best of earthly fathers grown to fulness and perfection. Our spiritual Father seeks always to perpetuate the knowledge and love of the highest truth. He loves humanity and seeks to perfect it. He does not revile those who fall ; He never ceases to strive to lift them up and awaken their souls. He is sympathetic with the sinner although he deplores the sin.

The concept of a Father of love inspires confidence, and promotes prayer. Prayer is the soul of religion. It is the

recognition of an obligation, and the expression of appreciation. It gives one a sense of security, peace and comfort. How can one pray to a tyrant for assistance? How can one thank a jealous avenger for all that is beautiful in the world?

God organized this world for the spirits to live in. We cannot know the processes, but all life shows the marks of design which would intimate the idea of a designer. He realized that in order to develop their judgments and characters, the spirits must be separated from God and put in a sphere where these qualities would have an opportunity to function. We, God's children, here on earth are struggling—and it is a struggle—to discover proper values of life. We have confidence that our Father is trying to help us, and eventually, when we have completed our mortal existence, we will go on eternally progressing.

This matter of eternal progression is an important thing in Latter-day Saint philosophy. The basis of this thought is found in Joseph Smith's statement: "We are saved no faster than we gain knowledge." We speak of "salvation of the righteous" and the "damnation of the sinful." What is sin? It has been defined as a breaking of God's law. His law is to enable us to progress to a higher level. By breaking His law we forfeit that ability to progress to the more desirable life, we are stopped, and that is damnation.

Progression is righteousness. To be blocked in our progress is, in effect, to be damned. Progress can only be made by meeting problems and solving them. Salvation is progress. It is a process, not a condition. One cannot arrive at the place where one is "saved." If one does not go on confronting problems, learning to solve them, one will not progress, but instead, will remain stationary, blocked, damned. So the Latter-day Saint philosophy advances the idea of eternally meeting new problems and solving them, eternally progressing with God.

THIS is the foundation of the Latter-day Saint philosophy of the spiritual life. It seeks to develop in the individual a spiritual growth in the realization that God is our Spiritual Father, and that we have the opportunity to eternally progress, which is salvation, but "we are saved no faster than we gain knowledge."

The Latter-day Saint philosophy rightly understood can meet without apology and unafraid the conditions of life socially, mentally, and spiritually. It contributes to the abundant life by giving ample opportunity for activity and service. It makes possible a mental joy and integrity in times of confusion by being patient and suspending judgment; in searching earnestly for truth wherever it can be found. It accomplishes a spiritual growth in the individual through the idea of the Fatherhood of God and eternal progress of mankind through the gaining of knowledge. Joseph Smith summed up the ideals of this philosophy in these words: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."—(The *Deseret News* Church Section, February 24, 1934; written by a student of the Brigham Young University.)

PERFECTION

LUTHER ESLEY, BURNLEY BRANCH

“**B**E ye therefore perfect.” How very impossible that sounds! We know how extremely difficult it is to reach even our own low standards. If the Lord had said, “Do your best and try your hardest to live a clean, honest and righteous life, being unselfish and kind towards our fellowmen,” it would not seem to be so difficult. But He said, “Be ye therefore perfect, even as your Father in heaven is perfect.” What did He mean?

We know the Lord never asks man to do the impossible. He knows “what is in man” and He knows the difficulties and temptations which confront him; how easy it is to fall and how hard to rise and commence again. He understands the hardships of bad surroundings, of fiery tempers, jealous natures, of indolent minds and all the various handicaps that confront man. Yet He said, “Be ye perfect.”

What is the meaning of perfection? A perfect thing is one that fulfills in every respect the purpose for which it has been made. A perfect human being is one that is fulfilling in every way the purpose for which he or she has been created or begotten. Our Lord, in telling us to be perfect, meant us to be the kind of person in our better moments we feel He meant us to be. He is not asking us to change our whole character, but to make the very best of our gifts, our talents and the opportunities He gives us.

How may we become perfect? The Lord taught His followers how to be perfect, by the simple means of parables and stories. Many of His parables teach us how perfection may be acquired, but the parable of the building of the house seems to be the natural starting point in our endeavours to obtain this sphere.

Therefore whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the winds blew, and beat upon that house; and it fell: and great was the fall thereof.

In this beautiful word picture is described so clearly the great storm that breaks upon the house, that we seem to hear the roar of the waves and the howling of the wind, and to see the staunchness of the house as it faces the fury of the tempest. This house was built upon a firm foundation. On what are our foundations laid upon? Our foundations are laid upon Jesus Christ (1 Corinthians 3: 11). In Him we are “rooted and builded up” (Colossians 2: 6). Our foundations became stronger on the day of baptism and the reception of the Holy Ghost. By these we started the climb up the ladder of perfection.

The strength which alone can enable us to withstand the storms of trial and temptations come from the Saviour through the spirit of the Holy Ghost. With this realization comes a nearness and greater probability of obtaining our goal. We of ourselves can do so little to achieve it; yet, when we

remember that we can receive strength through the Holy Ghost by faith in our Heavenly Father, we receive courage in our hearts to withstand the storms and temptations that confront us.

Let us look at the parable a little closer. "He that heareth these words of mine and *doeth them*, shall be likened unto a wise man; and he that heareth these words of mine, and *doeth them not*, shall be likened unto a foolish man." Obedience is the mark of the man whose life rests upon a firm foundation. Obedience is the way of perfection.

"Be ye perfect!" Ah, that would be
So very much too hard for me.
For every little vow I make,
And mean to do for your dear sake,
I break.

Yet, who bade me thus obey
Have never failed me anyway.
All that yon taught, O Lord, is true,
Therefore, my vows I would renew
For you.

FREE STATE DISTRICT CONFERENCE

A GOODLY number gathered Sunday morning, May 20th, at 8 Merrion Row, Dublin, for the opening session of the Irish Free State Conference. Some travelled over one hundred miles to be present, and others used their motor cars to come in from the country.

Promptly at eleven o'clock President Benjamin R. Birchall announced the opening hymn, "Love at Home," which was heartily sung. After the opening devotions, a hearty welcome was extended to all by the district president; the remainder of the morning time was devoted to Priesthood and Relief Society work. The branch leaders gave reports, and these were followed in the Priesthood section by abundant advice for future government by President James H. Douglas, Dr. Ray M. Russell and Elder Hugh D. Higgins. Sister Rintha Pratt Douglas, president of the British Mission Relief Societies, and Sister Inez Cameron Russell, instructed the sisters of the branch.

The members present at the afternoon session gave unanimous support and vote to all the Church

Authorities. Inspiring addresses were then given by President Birchall, Elder Hugh D. Higgins and Branch President Christian Steele: the closing speaker being President James H. Douglas, who recounted the lives of all the Church Presidents from the Prophet Joseph to the present day.

At the evening service, Dr. Ray M. Russell held the close attention of the large audience as he detailed upon "Hopefulness" versus "Hopelessness" in life. His address was much appreciated. Sister Rintha Pratt Douglas followed, bearing a strong testimony of her lifelong connection with the Church. Sister Douglas's testimony is always inspiring, and when her present mission is ended her testimony will live long in the hearts of the people of the British Mission. Then came the closing address of the day from our beloved President Douglas, powerful, inspiring, up-building; and regrets were expressed even as the clock reached nine o'clock, at the close of such a beautiful day's service.

Solos were rendered by Sister

Inez Cameron Russell and Sister Ena Birchall. President Birchall closed one of the best conferences ever held in Dublin City by thanking all who had contributed to the day's success.

Mission Authorities in attendance were James H. Douglas, British Mission President; Rintha Pratt Douglas, British Mission Relief Society President; Elder Hugh D.

Higgins, Secretary and Treasurer of the British Mission; Dr. Ray M. Russell, of the Presidency of the British Mission Y. L. M. I. A.; Sister Inez Cameron Russell, Counsellor in the British Mission Relief Society Presidency; and District President Benjamin R. Birchall.

BENJAMIN R. BIRCHALL
District President

CHURCH WIDE NEWS

AN event of historical significance was the recent visit of His Excellency, the Earl of Bessborough and his consort, the Countess of Bessborough, to the Alberta Temple in Cardston, Alberta. Their excellencies are the representatives in Canada of his Majesty, King George V. The visit to Cardston was made during a western tour of the viceregal party, and, through special permission granted by President Heber J. Grant, the entire party was shown the beauties of the sacred Cardston edifice. For this unusual courtesy, the "King's Messenger" expressed his appreciation. Also in a brief address made to his party and the temple workers in the assembly room of the temple, he referred to the loyalty of the Mormon people, and to their very practical and valuable contributions to the development of western Canada.

From the assembly room, where they were welcomed by President E. J. Wood, the members of the party were conducted to the baptistry, where Elder D. O. Wright, chairman of the genealogical work of the Alberta Stake, explained the purpose of the font and the significance of the symbols in the room. The mural decorations depicting the various Gospel dispensations particularly impressed the visitors.

The party divided on leaving the baptistry, his excellency, with President Wood, leading the male members to the top of the temple. Lady Bessborough, and Sister J. F. Anderson, the acting matron, led

the ladies of the party to the lofty, richly decorated "Celestial" room. Here a bouquet of flowers, grown in the temple greenhouse, was presented to Lady Bessborough, in behalf of the temple workers. When pictures were taken to commemorate the event, Lord Bessborough insisted that the temple workers be included with them in the picture.

This is not the first visit to the Alberta temple by the representatives of the Crown in Canada. Lord and Lady Willingdon were admitted as far as the baptistry at the time of their visit. In the case of Lord and Lady Bessborough, however, the General Authorities granted permission to view the inner rooms. It was a gesture of good will, sincerity and loyalty that has created unusual interest from coast to coast in the Canadian and American press.

Logan, Utah, was the scene of an interesting Jubilee celebration on May 17th. Twenty-two of the General Authorities, many other Church leaders, and thousands of saints gathered there on that date to fittingly observe the fiftieth anniversary of the dedication of the Logan Temple. Each night for two weeks in the Logan Tabernacle, a pageant depicting the building of the temple was present by genealogical workers of the Cache Stake. The first president of the temple was Marriner W. Merrill, the father of President Joseph F. Merrill of the European Mission,

FROM THE MISSION FIELD

Release—Elder Harold R. Sycamore of the Bristol, Leeds and Manchester districts was released from his labours in the British Mission on the 24th of May. He will return to America aboard the s.s. *Washington*, sailing from Southampton June 21st.

Doings in the Districts: Throughout the mission Sunday, May 13th, was observed as Mother's Day. Special programmes and services in practically every branch paid sincere tribute to Mother and Motherhood. Because of this widespread observance, the *Star*, unfortunately, will not have space to print all of the Mother's Day reports that have been submitted, but must confine itself to recording those programmes held in conjunction with branch conferences on that day, and making the general observation that in all of the other services the programmes were well presented and inspiring.

Birmingham — Members and friends of the Handsworth branch enjoyed a delightful social evening on May 12th at the branch rooms. Early in the evening a supper was served, under the direction of Sisters Collins, Dunn, Rees, and Joseph. Then followed a programme of games and concert items. Guests numbered forty-two.

Manchester—The annual conference of the Rochdale branch convened on May 13th. The afternoon session, under the direction of Brother Herbert Woodhead, was turned over to the observance of Mother's Day, and to all of the mother's who were in attendance were presented white flowers. Mrs. Holt, who is 85, enjoyed the distinction of being the oldest mother at the service. District authorities and travelling elders were the speakers in the evening session, which was conducted by President Arthur Fitton.

Nottingham—At the home of Brother Sidney Allen of the Eastwood branch was held a cottage meeting on May 16th. The service, under the direction of Elder

Walter K. Barton, stressed the importance of revelation in this modern day. The friends who were present entered into the discussion that followed to make the evening enjoyable and profitable.

Scottish—M. I. A. members of Glasgow branch staged their Gold and Green Ball on March 29th at the Masonic Hall in Abbotsford Place. The hall was attractively decorated in the M. I. A. colours, especially for the occasion, and the same colour scheme was carried out in the table decorations. In addition to the dancing, a splendid programme was presented under the direction of the M. I. A. president, George White. More than sixty people came to enjoy the evening.

Glasgow branch conference was held on May 13th. The morning session was devoted to the observance of Mother's Day, each mother present being given a white carnation and a handkerchief. In the evening session, the travelling elders spoke to the theme of "What must I do to be saved?" Elder James M. Pryde conducted the services.

A cottage meeting was held on May 19th at the home of Sister Henderson at Springside, Kilmarnock. Elder John Rowell was in charge of the service.

Aaronic Priesthood members of Glasgow branch conducted the evening services held Sunday, May 20th, in the branch hall. The programme, commemorating the restoration of the Aaronic Priesthood was well presented, and musical numbers were rendered by a male quartette composed of local members and Elder Rowell. Brother Robert Clark directed the services.

Sheffield—A record attendance of members and friends at the Sheffield Branch on May 6th marked the inauguration of the newest auxiliary group of the branch, a Boy Scout Troop. The ceremony was held during the Sunday School hour, with Mr. A. H. Muirhead, the association organiser for Shef-

field officiating. Five "Wolf Cubs" were presented with their pins, and eight Boy Scouts received their insignia. Only four out of these groups are members of the Church.

The Scout group will be known as the 213th Sheffield Scout Troop. In an address to the congregation, Mr. Muirhead paid high tribute to the American Latter-day Saint Scouts, classing them as "some of the very finest in the world. He welcomed the establishment of a Mormon troop in Sheffield.

The scout work in the branch is under the direction of Brother

Harry V. Bailey. He and Sister Winifred Ludlam, having been chosen to head the Scout and Wolf Cub work in the branch, have commenced a course of training with the Sheffield association headquarters, to better qualify themselves for the work.

Ulster—At a baptismal service held at the Belfast Turkish Baths on May 13th. Sister Blanch Carter was baptized by Elder Albert P. Smoot. Sister Carter was confirmed by President William A. DeHart.

NOTHING IS LOST

THERE is no death for anything that's good ;

There is no death for any beauty known.

Nothing is lost within this shady wood—

And water endures, and sky and wind and stone.

There is no death for perfect love ; no grief

For any heart that loves beyond the span
Of mere infatuation. . . . And the brief

Loveliness of day lives, as does man.

There is no death for any beauty sought—

For music, poesy, and art are long ;

And all of life, and all of faith have taught

That echo touches farther than the song.

Each good, each beautiful, each lovely thing

Endures—and that is why the heart must sing.

HELEN MARING

DEATH

JAMESON—Brother David Jameson of the Belfast Branch died in Belfast on May 19th.

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